TRUTH

Lifting up its head above

SCANDALS.

Wherein is declared

4372. aa. 17

What	God	Scriptures	are.
	Christ	Gospel	
	Father	Prayer	
	Son	Ordinances	
	Holy Ghost	of God	

By GERRARD WINSTANLY.

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LONDON
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BRITISH MUSEUM

TO THE SCHOLlars of *Oxford* and *Cambridge*, and to all that call themſelves *Miniſters of the Goſpel in City and Country.*

SIRS,

YOu are the men that ſtand up, aſſuming the power to your ſelves to teach the People the myſtery of the Spirit, and that you are the onely men ſent of him for that office: therefore you are called ſpirituall men, or men that are all ſpirit.

Many differences you ſee about ſpirituall things, ariſes up daily amongſt the people; it doth not belong to you to make parties; but to judge of theſe differences, with a moderate and meek

10

ſpirit between people and people; you are not to ſuffer fleſh or ſelfiſh diſtemper to breake forth from you; a haſty raſh ſpirit cannot judge any thing.

There are onely theſe two roots, from whence theſe differences ſpring up, that is, either from the Spirit that made all things, or from humane fleſh, which is the Creature that is gone aſtray; and he that walks after the fleſh, denies the Spirit.

Now if you be ſpirituall, as you ſay, you are to judge of theſe differences, and declare what is of the Spirit, that it may ſtand; and what is of the fleſh that it may be trod under foot; that ſo the Lord alone, that made fleſh, may be exalted above *fleſh*, in the day of his power, that doth begin to ſhine forth. The rule that you judge by, you ſay are the *Scriptures* of Prophets, Apoſtles and ancient writers; if ſo, then you are not ſpirituall, or all ſpirit; neither have you the alone priviledge to judge; for the

People

People having the Scriptures, may judge by them as well as you.

If you ſay no, the People cannot judge, becauſe they know not the originall: I anſwer, neither doe you know the originall; though by your learning you may be able to tranſlate a writing out of *Hebrew* or *Greek* into our mother tongue, *Engliſh*; but to ſay this is the originall Scripture you cannot: for thoſe very Copies which the Prophets and Apoſtles writ, are not to be ſeen in your Univerſities.

You ſay you have the juſt Copies of their writings; you doe not know that but as your Fathers have told you; which may be as well falſe as true, if you have no better ground then tradition. You ſay that the interpretation of Scripture into our mother tongue is according to the mind of the *ſpirit*; you cannot tell that neither, unleſſe you were able to ſay, that thoſe who did interpret thoſe writings, had had

the ſame teſtimony of Spirit, as the pen-men of Scriptures had; for it is the Spirit within that muſt prove thoſe copies to be true: now you know that there are many tranſlations and interpretations, which differ much one from another; which of them muſt the People take to be trueſt; ſeeing you your ſelves are at loſſe?

One company of you ſayes, this tranſlation is the truth; and then the People muſt be forced to follow you: loe, here is Chriſt, ſaith the Prelats; another company of yours ſaies, ſuch a tranſlation is the trueſt; and then the People muſt be forced to follow them: as this halfe-day of the Beaſt, cry, loe here is Chriſt,

Firſt, here, in the Preſhytery; then there in the Independency: and thus you leade the People like horſes by the noſes; & ride upon them at your pleaſure, from one forme and cuſtome to another, and ſo quite from the Spirit.

You

You preſſe the People with much violence, to maintain the Goſpel: the People demands, What is the Goſpel? You ſay, it is the Scriptures. The People replies again; *How can theſe Scriptures be called the everlaſting Goſpel, ſeeing it is torne in peeces daily amongſt your ſelves, by various tranſlations, inferences and concluſions; one preſſing this, another that; and the People are loſt in the midſt of your waters?*

If you ſay, you can judge by the Spirit, why, then you have not the alone priviledge to judge neither; for the Spirit is not confined to your Univerſities; but it ſpreads from Eaſt to Weſt, and enlightens ſons and daughters in all parts.

If you ſay, that viſions and revelations are ceaſed, and that the Spirit and Scriptures are ſtill together; then you erre mightily in ſpending conſtructions upon the Scriptures, which is a revelation; and doth not rather leave the

Scrip-

Scriptures to their own genuine language, that People may read the very lettter without alteration.

Two things, as you are Scripture men, you muſt judge of. Firſt, what is the Goſpel. Secondly, what is the report or declaration of the Goſpel. I declare poſitively what I know; doe you take the Scriptures and diſprove me if you can. Firſt, The *Goſpel* is the *Spirit* that ruled in the *Prophets* and *Apoſtles*, which teſtified to them, that in the later daies the ſame *Spirit* ſhould be poured out upon all *fleſh*. Secondly, then their writings is not the *Spirit*; but a report or declaration of that law and teſtimony which was within them.

Now the Spirit ſpreading it ſelfe from Eaſt to Weſt, from North to South, in ſonnes and daughters, is everlaſting, and never dies; but is ſtill everlaſting, and riſing higher and higher in manifeſting himſelfe in and to mankinde.

But

But now the declaration of the *Spirit*, being but words gon out of the mouth, may be, and daily are corrupted by the ſubtilty of imaginary fleſh; it is the *Spirit* within every man that tries all things: words cannot try all things: he that ſpeakes from the fleſh; ſhall of the *fleſh* reap corruption; ſhall taſt of miſery that *fleſh* brings upon himſelfe: but he that ſpeaks from the Spirit, ſhall of the Spirit reap life: or he that preaches the *Goſpel*, *ſhall live of the Goſpel*; that is, he that ſpeakes from the *Spirit*, ſhall have inward peace, life, and liberty from the Spirit, in the midſt of all worldly ſtraights, he ſhall not want life and peace within.

You will ſay, what of all this?

I anſwer, it is matter of the greateſt concernment; your Pulpit wrings againſt Errors: The People cries what are thoſe errors? You anſwere, that

that there are a company of men rot up that denies God and Christ, and th Scriptures, and the Gospel, and pray er, and all Ordinances; and yet yo have not considered with a meek spiri what these men say; but cry them down without tryall: is this spiritual judging.

Well, matters of this nature, are to be judged with a wary and moderate spi- rit; covetous rashnesse can judge of no- thing. I my selfe being branded by some of your mouthes, as guilty of horrid *blasphemy*, for deny ing all these, as you say; though you cannot prove it, was drawn forth by the Spirit to write what here followes; which I leave to the spirituall men all the world over to judge.

Whether you your selves, be not the very men that doe deny God, Scrip- tures and Ordinances of God; and that turnes the truthes of the Spirit into a lye; by leaving the letter, and walk- ing

ing in your own inferences; and ſo by holding forth ſpirituall things by that imagination of the fleſh, and not by the law and teſtimony of the Spirit within; and let them likewiſe judge whether thoſe men you count ſuch blaſphemers; be not thoſe men that doth advance God, Chriſt, Scriptures and Ordinances, in the ſpirituality of them.

When the Apoſtolicall gifts ceaſed, which was to ſpeak from an inward teſtimony of what they heard and ſaw; as the Father did will it ſhould ceaſe for a time, times and halfe time; or fourty two moneths; then began the falſe Chriſts and falſe Prophets to ariſe, that ſpeak from tradition of what they had read in Books; expounding thoſe writings from their imaginary thoughts; getting a power from the Magiſtrate to protect them; and to puniſh ſuch as ſpeak from the teſtimony of Chriſt within them, which fleſh is willing to oppoſe.

And

And then the fleſh began to be advanced above the Spirit, from the time that the univerſall Biſhop was raiſed to this very hour; and ſo in every government; which imagination hath ſet up ſince that time falſe Chriſts, and falſe Prophets have aroſe from your Schools, and have filled the Earth with darkneſſe; ſo that now when the King of righteouſneſſe begins to ariſe, and fill the earth with his light; the Earth growes mad & full of rage: but though fleſh be angry; aſſure your ſelves Chriſt will take the Kingdome, and rule in *fleſh*. And here I reſt,

A ſervant to

Oct. 16. 1648.

the Faher;

Gerrard Winſtanly.

To the gentle Reader.

DEAR friend it is slanderously reported (by reason whereof some of you may be troubled to hear) that Chamberlain the Redding man, called after the flesh, William Everard; doth hold blasphemous opinions: as to deny God, and Christ, and Scriptures, and prayer; and they call him a deceiver, and many filthy names; and upon this report of the raging multitude (some that call themselves Ministers, and some common people) the Bayliffs of Kingston have put him in prison, as he came through their Towne and took a nights lodging; and hath kept him there this weeke, upon these suppos'd scandals.

Now I was moved to write what here followes, as a vindication of the man and my selfe, being slandered as well as he (by some of the Ministers) having been in his company; that all the world may judge of his and my innocency in these particular scandals; and that it may appear, as it will upon tryall, that the parish Ministers themselves, and every one that followes their way of worship; doth turn the Scriptures into a lye, by leaving the old

letter

letter that the Apoſtles writ; and new moulding thoſe Scriptures into their own language; walking according to their owne inferences and conjectures thereupon; and by holding forth God and Chriſt to be at a diſtance from men; they are the only men that deny God and Chriſt and Scriptures, and Ordinances, walking in the practiſe of their own invention, to which ignorant fleſh cloſeth without examination: and ſo the greateſt theeves cry, ſtop theefe firſt.

And here I ſhall adde one word as an accompt wherefore I uſe the word Reaſon, inſtead of the word God, in my writings, as you ſhall meet with-all: If I demand of you, who made all things? And your anſwer God. If I demand what is God? You anſwer the ſpirituall power; that as he made; ſo he governs and preſerves all things; ſo that the ſum of all is this, God is the chief Maker or Governor, & this maker & governor is God: Now I am loſt in this wheel that runs round, and lies under darknes.

But if you demand of mee, why I ſay Reaſon did make, and doth governe and preſerve all things: I anſwer, Reaſon is that living power of light that is in all things; it is the ſalt that ſavours all things; it is the fire that burns up droſſe, and ſo reſtores what is corrupted; and preſerves what is pure; he is the Lord our righteouſneſſe.

It lies in the bottom of love, of juſtice, of wiſdome; for if the Spirit Reaſon did not uphold and moderate theſe, they would be madneſſe; nay, they could

could not be called by them names; for Reaſon guids them in order, and leads them to their right end, which is not to preſerve a part, but the whole creation.

But is mans reaſon that which you cal God? I anſwer, mans reaſoning is a creature which flows from that Spirit to this end, to draw up man into himſelfe: it is but a candle lighted by that ſoul, and this light ſhining through fleſh, is darkened by the imagination of fleſh; ſo that many times men act contrary to reaſon, though they thinke they act according to reaſon.

By that light of Reaſon that is in man, he may ſee a ſutableneſſe in many things, but not in all things; for the reaſon that acts in another man, may ſee a weakneſſe of reaſon that acts in me: but now the Spirit Reaſon, which I call God, the Maker and Ruler of all things, is that ſpirituall power, that guids all mens reaſoning in right order, and to a right end: for the Spirit Reaſon, doth not preſerve one creature and deſtroy another; as many times mens reaſonings doth, being blind by the imagination of the fleſh: but it hath a regard to the whole creation; and knits every creature together into a oneneſſe; making every creature to be an upholder of his fellow; and ſo every one is an aſſiſtant to preſerve the whole: and the neerer that mans reaſoning comes to this, the more ſpirituall they are; the farther off they be, the more ſelfiſh and fleſhy they be.

Now

Now this word Reason is not the alone name of this ſpirituall power: but every one may give him a name according to that ſpirituall Power that they feel and ſee rules in them, carrying them forth in actions to preſerve their fellow creatures as well as themſelves.

Therefore ſome may call him King of righteouſneſſe, and Prince of peace: ſome may call him Love, and the like: but I can, and I doe call him Reaſon; becauſe I ſee him to be that living powerfull light that is in righteouſneſſe, making righteouſneſſe to be righteouſneſſe; or juſtice to be juſtice; or love to be love: for without this moderater and ruler, they would be madneſſe; nay, the ſelfewilledneſſe of the fleſh; and not that which we call them.

Laſtly, I am made to change the name from God to Reaſon; becauſe I have been held under darkneſſe by that word, as I ſee many people are; and likewiſe that people may reſt no longer upon words without knowledge; but hereafter may look after that ſpirituall power; and know what it is that rules them, and which doth rule in and over all, and which they call their God and Governour or preſerver. And this I hope will be a ſufficient accompt why I alter the word: what here followes may give more light into the thing.

Gerrard Winſtanly.

Reade and judg; let fleſh be ſilent; let the Spirit be honored. Truth

TRUTH
LIFTING UP HIS HEAD ABOVE
SCANDALS.

I Have ſaid, That whoſoever worſhips God by hear-ſay, as others tels th m, knowes not what God is from light within himſelfe; or that thinks God is in the heavens above the skyes; and ſo prayes to that God which he imagines to be there and every where: but from any teſtimony within, he knowes not how, nor where; this man worſhips his owne imagination, which is the Devill.

But he that is a true worſhipper, muſt know who God is, and how he is to be worſhipped, from the power of light ſhining in him, if ever he have true peace.

And from hence a report is raiſed, and is frequent in the mouthes of the teachers; That I deny God; And therefore, Firſt, I ſhall give account what I ſee and know is to be; and let the underſtanding in heart judge me.

Qu. *What is God?*

Anſ. I anſwer, He is the incomprehenſible ſpirit, Reaſon; who as he willed that the Creation ſhould flow out of him: ſo he governes the whole Creation in righteouſneſſe, peace and moderation: And from hence he is called, The Lord, becauſe there is none above him: And he is called, The Father, becauſe as the whole creation came out of him, ſo he is the life of the whole creation, by whom every creature doth ſubſiſt.

Qu. *When can a man call the Father his God?*

Anſ. When he feels and ſees, by experience, that the ſpirit which made the fleſh, doth governe and rule King in his fleſh: And ſo can ſay, I rejoyce to feele and ſee my fleſh made ſubject to the ſpirit of righteouſneſſe.

Qu. *But may not a man call him God, till he have this experience?*

Anſ. No: For if he doe, he lyes, and there is no truth in him; for whatſoever rules as King

King in his fleſh, that is his God. As for example; If pride, envy, frowardneſſe, hypocriſy, uncleaneſſe, feare of men more then feare of God, or covetouſneſſe; If all, or any one of theſe, rule and governe thee, either all, or any one of theſe is thy God, and ſo thou worſhips the fleſh, and that Devill is thy God. And the ſpirit of righteouſneſſe is not thy God, for thou doſt not yet ſubmit unto him.

Qu. *But I hope that the Father is my Governor: and therefore may I not call him God?*

Anſ. Hope without ground is the hope of the hypocrite; thou canſt not call him God, till thou be able in pure experience to ſay, Thy fleſh is ſubject to him; for if thy knowledge be no more but Imagination or thoughts, it is of the Devill, and not of the Father: or if thy knowledge be meerly from what thou haſt read or heard from others, it is of the fleſh, not of the ſpirit.

Qu. *When then may I call him God, or the high Governour, and doe not deſcend my ſelfe?*

Anſ. When thou art, by that ſpirit, made to ſee him, rule and governe, not onely in thee, but in the whole creation: ſo that thou feels and ſees, that the ſpirituall power that governes in thee, hath a community in thee with the whole globe; and thou art made

ſubject to that ſpirit of righteouſneſſe, peace, meekneſſe and love, who doth ſubject all things to himſelfe, and brings all things into a one-neſſe. Now thou mayſt call him God warrantably, for thou knoweſt him to be the mighty governour: And that the government of the whole creation is upon the ſhoulders of that ſpirit, to which thou art made experimentally ſubject.

Waite upon him till he teach thee. All that reade doe not underſtand: the ſpirit only ſees truth, and lives in it.

Qu. *But how ſhall I know the ſpirit of the Father, ſo that I may call him God?*

Anſ. The ſpirit of the Father is pure Reaſon: which as he made, ſo he knits the whole creation together into a one-neſſe of life and moderation; every creature ſweetly in love lending their hands to preſerve each other, and ſo upholds the whole fabrique.

Qu. *Where doth this Reaſon dwell, which you call Father and Lord of all?*

Anſ. He dwels in every creature, according to the nature and being of the creature but ſupreamely in man Therefore man is called a Rationall creature, and the well beloved ſon of the Father, becauſe by his creation, he is to live in the light of Reaſon

But when he acts unrighteouſly, he lives without Reaſon; and ſo contrary to his creation as a man. But when he acts righteouſly, then he lives in Reaſon, and Reaſon in him; and ſo according to his creation, to the honour of his Maker.

Qu. *Give ſome example, how Reaſon made and governes the creation?*

Anſ. Take theſe among many; and yet you ſhall finde, that the further you dive into Reaſon, the more incomprehenſible hee will appeare; for he is infinite in wiſdome, and mighty in power, paſt finding out by fleſh, till the fleſh be made to ſee light in his light.

The clouds ſend downe raine, and there is great undeniable reaſon in it; for otherwiſe the earth could not bring forth graſſe and fruit. The earth ſends forth graſſe, or elſe cattle could not be preſerved. The cattle feed upon the graſſe, and there is Reaſon in it, for elſe man could not be preſerved. The Sunne gives his light and heate, or elſe the creation could not ſubſiſt. So that the mighty power, Reaſon, hath made theſe to give life and preſervation one to another.

Reaſon makes a man to live moderately and peaceably with all; he makes a man juſt and righteous in all his actings; he kils fro

wardneſſe, envy and pride in a man: and why? where lyes the Reaſon? Becauſe this man ſtands in need of others, and others ſtand in need of him; and therefore makes a man to doe as he would be done unto. Indeed Reaſon is of ſuch a mighty power, that when he rules King in the fleſh, he governes all things in righteouſneſſe, and there is no complainings or cryings out againſt oppreſſion.

There is nothing but unreaſonableneſſe in all the powers of the fleſh; as in coveteouſneſſe, pride, envy, and the like; and hereby the fleſh brings miſery and ruine upon it ſelf. But pure and perfect Reaſon makes every thing to ſing and rejoice in righteouſneſſe: When this King reignes the City is glad.

Qu. *What Reaſon is there that I ſhould have ſuch temptations within, and afflictions without?*

Anſ. Reaſon ſees it fit you ſhould be befitted by your owne luſts, which you have choſe to delight in; that hereby you being inwardly tormented and ſhamed, you may be drawne to owne and ſubmit to the ſpirit, that gives peace and liberty; and ſo for ever after hate the motions of the fleſh.

Qu. *But what reaſon is there, that other men ſhould oppreſſe me?*

Anſ. Still to let you ſee your owne unrighteouſneſſe

righteouſneſſe to others; therefore other unrighteous men are ſuffered to deale unrighteouſly with you, to let you ſee, that the wayes of unrighteouſneſſe brings nothing but paine; and when you are brought to this, the ſpirit which hath beene ſleighted by you, is now owned and honoured.

Secondly, Reaſon ſuffers the fleſh of other men to tyrannize over you for a time; that in the day, when he will ſit upon the throne, all fleſh may be ſilent before him, and confeſſe his Juſtice to be righteous upon them, for their unrighteouſneſſe one to another.

Now Reaſon ſuffers all theſe things to be, that the fleſh may forſake himſelfe; he ſeeing in Reaſons light, that he being nothing but envy and miſery to himſelfe; and ſo may returne to the ſpirit, and ſubmit thereunto; in whom his life and peace lyes.

Qu. *And what is the end that Reaſon hath in all this?*

Anſ. To deſtroy the powers of the fleſh; which leades creatures into divers waies of oppoſition one againſt another, and to bring all into pure experience of that ſweet reſt and peace that is in the unity of himſelfe, the one ſpirit.

Qu. *Is Reaſon to be ſeene in every creature?*

Anſ. Yes.

Qu. *What Reaſon is to be ſeene in a Horſe?*

Anſ. Reaſon carries him along to eate his meat, that he may doe worke for the uſe of man.

Qu. *But the horſe doth not know this Reaſon that rules him?*

Anſ. No: Neither hath any creature that priviledge to ſee and know that Reaſon rules him, but man. Therefore he is ſaid to be, the Lord of creatures, becauſe he knowes how to govern them by reaſon that is within himſelfe.

Qu. *But all men doe not ſee and know Reaſon to rule in them?*

Anſ. No: Therefore ſome are called unreaſonable men; and though they are in the ſhape of men, yet their actings are like their horſes, and they know the ſpirit that rules them, no more then their horſes.

But now when a man knowes, that this King of righteouſneſſe, Reaſon, doth dwell in him, and rule in him; to which all the powers of his fleſh are made ſubject, which indeed is Chriſt dwelling in the fleſh. Now he may be ſaid to be a perfect man, for he acts like a man, righteouſly: and ſo as the Father lives in him, he lives in the Father.

Qu. *Who is he that cals men to an account for their unrighteouſneſſe?*

Anſ.

Anſ. It is the mighty ſpirit, Reaſon, who is King of righteouſneſſe and King of peace; wherefore art thou proud, ſaith Reaſon? Wherefore art thou covetous? Wherefore art thou envious and bitter ſpirited againſt thy fellow creatures? Wherefore art thou unclean?

Anſ. The Fleſh anſwers, *It is to pleaſe my ſelfe.*

Qu. Reaſon anſwers, Didſt thou make thy ſelfe, that thou ſhouldſt live to thy ſelfe? Or did not I the Lord make thee to live unto me? I tell you when Reaſon puts theſe queſtions to the heart, the heart will be ſtruck dead.

Qu. *What is it to walke righteouſly, or in the ſight of Reaſon?*

An. Firſt, When a man lives in all acts of love to his fellow creatures; feeding the hungry; cloathing the naked; relieving the oppreſſed; ſeeking the preſervation of others as well as himſelfe; looking upon himſelfe as a fellow creature (though he be Lord of all creatures) to all other creatures of all kinds; and ſo doing to them, as he would have them doe to him; to this end, that the Creation may be upheld and kept together by the ſpirit of love, tendernes and oneneſſe, and that no creature may complaine of any

act

act of unrighteousnesse and oppression from him.

Secondly, when a man lives in the knowledge and love of the Father, seeing the Father in every creature, and so loves, delights, obeyes, and honours the Spirit which he sees in the creature, and so acts rightly towards that creature in whom hee sees the spirit of the Father for to rest, according to its measure.

And whereas before he exercised outward senses to follow creatures; now he lives in the exercise of his spirituall senses, and hee doth rightly, and he knowes wherefore; for his soul now sees, feels, tasts, smels and hears the Father spiritually in all things, and so doth all things in love and cheerfull obedience to the Spirit, that discovers all things to him inwardly; whereby he is made able to doe acts of righteousnesse outwardly.

This man that is thus drawn up, knowes what it is to live in community with the Globe; and to live in community with the Spirit of the Globe

In the next place, I said that Jesus Christ at a distance from thee, will not save thee; and that it is not the humane flesh, but the Spirit in that body, that is the Saviour, and the Seed, that must bruise the Serpents head

in

in mankind. And hence they ſay I deny Chriſt. Therefore I ſhall give accompt here unto by theſe queſtions.

Qu. *What is Jeſus Chriſt?*

I anſwer, He is a man taken up to live wholly in the Father; or a meek ſpirit drawn up to live in the light of Reaſon. And here note two things.

1. That Jeſus Chriſt that dyed at Jeruſalem by the hands of the Jewes, he was the firſt in whom the Father did appeare bodily to dwell in; and that humane body was the Lambe that anſwered all the types of *Moſes* Law: But that body tooke its name from the ſpirit that dwelt within it.

Qu. *What was that Spirit?*

Anſ. He was the ſpirit of meekneſſe and humility, which ſaved humane fleſh from all diſtempers that ariſeth from pride or covetouſneſſe, and this is the Child Jeſus, a Saviour; for he deſtroyes the covetouſneſſe and pride in fleſh, & frees the creature from all diſtempring fears and paſſions; and rules King, in meekneſſe and quiet humility.

2. He was the ſpirit of the Father; that lived in the exerciſe and uſe of all the ſpirituall ſenſes; and therefore as the Father was ſaid to live in him, ſo he was ſaid to live in the Father.

Qu.

Qu. *But ſhall not that humane body of Chriſt ſave me by his death?*

Anſ. The Spirit in that humane body is the Saviour: *The fleſh profits nothing* : the patient death of that humane body, declares the exellent power of the Spirit within it to be the alone Saviour of humane fleſh from the curſe and power of darkneſſe, that workes and rules in it, and ſo hath taken it priſoner.

And therefore when the ſame Anointing or Spirit that was ſent downe into that body; is ſent down into yours, *changing your vile bodies and making them like that glorious body*, killing all the curſed powers in the fleſh; making your fleſh ſubject to the Spirit; now you are become one with Chriſt, and with the Father, which is your ſalvation.

Qu. *But ſhall I not looke upon that body, which was called Ieſus Chriſt, and expect ſalvation from him?*

Anſ. Jeſus Chriſt at a diſtance from thee, will never ſave thee; but a Chriſt within is thy Saviour: and therefore *Paul* after he had looked upon the Lambe along time; that is looked upon Chriſt at a diſtance from himſelfe, he ſaw that would bring him no peace; therefore ſaith he, *Though I have known Chriſt after the fleſh, yet henceforth know I him no more:*

for

for now the myſtery of God, that hath been kept ſecret from ages and generations paſt, is in theſe laſt daies revealed, *which is, Chriſt in you the pope of glory.*

Qu. *But was not that body killed, laid in the earth, and raiſed again from the dead, and aſcended up to the Father intō Heaven?*

Anſ. He was killed by the curſe that ruled in the Jewes, and was laid in the earth; here was the wiſdome and power of the Father ſeen, that though all the powers of hell, or covetous, proud fleſh did combine together, to oppreſſe, and then to kill a body, wherein he himſelfe dwelt bodily; yet they could not diſtemper him, for he was ſtill patient, and he was not heard to complain.

Qu. *Wherein was his wiſdome and power ſeene in this?*

Anſ. Hereby hee gives teſtimony to the World, that it is he himſelf that is the Seed that bruiſes the *Serpents* head, that is, in mankinde: for his ſpirit being ſo powerfull in fleſh; kils the ſpirit of venome that is in fleſh; and that body being laid in the earth purifieth the earth and purges it from that curſe that man had filled it with by his unrighteouſneſſe; and ſo his ſpirit doth ſpirit the Earth in righteouſneſſe.

Qu.

Q. *Did man fill the Earth with poyſon and the curſe?*

A. Yea, after he refuſed to live after the Spirit his Maker; and made joyce to live upon the objects of the Creation, he then dyed and corrupted, and fell into all venimous and ſtinking unrighteouſneſſe: and as his body went to the earth, he did ſtill poyſon and corrupt the earth, and cauſed it to bring forth poyſonous Vipers, Todes and Serpents, and Thornes and Bryars.

For the curſe being firſt falen upon mankinde, through man it fell upon the other creatures, and the Earth was curſed for his ſake; and the poyſon of mans unrighteous body, dunging the Earth, filled the graſſe and herbs with ſtrong unſavory ſpirits, that flowed from him, whereby the cattell feeding, comes to be made bitter ſpirited, and mad one againſt another.

For the Ayre and Earth is all poyſoned, and the curſe dwels in both, through mans unrighteouſneſſe; he that ſhould have kept within order, being made Lord of creatures, he put the Creation out of order, by forſaking his Maker, and by acting according to the fleſh. Now this mighty ſpirituall man, of *righteouſnes* Jeſus Chriſt, doth purify humane fleſh again; and ſo, reſtoring the head firſt,

firſt, doth new ſpirit the Creation, and brings all into order again; taking away the bitterneſſe and curſe, and making the whole Creation to be of one heart and one Spirit.

Q. *But it is ſaid that his body roſe again and aſcended up through the cloudes into the skies, which is called Heaven, or place of Glory, where the Father dwels?*

A. This ſpeech hath blinded the underſtandings of many; for the Father is not confined to any one particular place; for he is in every place, and in every creature; and where Hee dwels in cleare manifeſtations, there is Heaven; and the higher manifeſtations the higher Heavens.

Now the body of Chriſt is where the Father is, in the earth, purifying the Earth; and his Spirit is entred into the whole creation, which is the heavenly glory, where the Father dwels; which is a glory above the fleſh, and where he rules King and Lord, in and over all the Creation, purging out all ſtrong ſpirited powers that cauſes ſorrow; and bringing all into the unity of that one Spirit, himſelf. So that this Jeſus Chriſt or mighty man that ſaves us, is not in one particular place; but every where.

And this certainly to me is very cleare,

That

That whereas the Apoſtles ſaw Chriſt ariſe and aſcend, and were witneſſes of his Reſurrection, it was onely a declaration in viſion to them, of the Spirits riſing up: for death and hel, and darkneſſe, and ſorrow, could not hold him under; he ſaw no corruption; for as ſoon as that one body, in which he was confined, for a time was laid low; he roſe preſently up again in the bodies of the Apoſtles, & ſo began to ſpread in the Earth; and when his ſet time is expired, that the Beaſt, or fleſh ſhall reign no more: Then he will ſpread himſelfe in ſons and daughters from Eaſt to Weſt, from North to South; and never ceaſe encreaſing till this vine hath filled the Earth.

And truly this is great comfort to me, that envy could not kill that Spirit; but though it killed that body, through an appointed permiſſion; yet the ſpirit roſe up, and ſhewed himſelf, and went to his Father; that is, entred into the Creation, to purge it from the curſe; and to ſpread himſelfe in ſons and daughters of the Earth; that by him their fleſh being made ſubject, and ſaved from the curſe, might by him become one with him and with his Father; that is, become one in ſpirit with him, and enjoy communion with the Spirit that is in the whole Globe.

Qu.

Qu. *But how ſhall I know that Chriſt dwels in me?*

Anſ. It is the teſtimony of the Spirit it ſelfe that muſt give you ſatisfaction: for that which is a teſtimony within me, is not yours till the ſame Spirit make it yours: therefore you are to waite with a quiet and humble ſpirit, till the Father be pleaſed to teach you, and manifeſt himſelfe to you, and then you ſhall know, what I ſpeake, I ſpeake not of my ſelfe; but what I have received from the Father.

Qu. *You ſeem to ſay, that the body of Chriſt was laid in the earth and remains there: but the Scriptures ſay, that he ſaw no corruption; how doth this agree?*

Anſ. His body was laid in the Earth, as other dead bodies of men are; but it lay not in the Earth as other dead bodies doe; for other dead bodies lay there corrupting the Creation: but he roſe up and purified the Creation; death or curſe could not hold his body under its power.

Qu. *What doe you mean by Creation in this ſence?*

Anſw. I mean fire, water, earth and aire, of which four elements the whole creation

is made, and mankind is made up of them all. Now when the firſt man fell, he corrupted the whole creation, fire water, earth and aire, and ſtill as the branches of his body went to the earth, the creation was more and more corrupted, by the multiplicities of bodies, that ſtil ſaw corruption, for none roſe up above the curſe, but all lay under it. Now when the body of Jeſus Chriſt went to the earth, that body likewiſe being made of fire, water, earth and ayre, he purified the whole creation, and roſe up, and ſaw no corruption as others did.

Queſt. *But how can he be ſaid to be laid in the earth and remaine there, and yet riſe up out of it purifying the creation?*

Anſw. As his body was laid, by the hands of his enemies, in the earth as dead carrion, as they thought, like one of themſelves, when they die: but his body corrupted not the creation, but roſe up above corruption, purging it out.

Qu. *Explaine your meaning?*

Anſ. His body; being made of the four Elements, which were corrupted by man in whom they all dwelt: they are reſtored again, from that bondage of corruption by the body of Chriſt, in whom they all dwelt

likewiſe: As thus; his breath roſe up above the corruption of the Ayre, purifying the Ayre; his moyſture roſe up above the corruption of the waters, purifying the water; his heat and warmth roſe up above the corruption of the fire, cleanſing the fire: and his fleſh and bones, roſe up above the corruption of the earth and ſtones, purifying of them; and ſo he ſpreading himſelfe in the body of the Creation took of the curſe: ſo that the foundation of reſtoration of all things was laid in and by him; which when it is manifeſted then man kinde ſhall ſee the glory of it; and till that time, the whole Creation groaneth and travelleth in paine, *waiting for the manifeſtation of the Sons of God.*

Q. *But the Apoſtles ſaw him after he was riſen, and touched him, and ſaw him aſcend upwards?*

Anſ. The declaration of Scripture, doth point out the myſtery of Chriſts ſpirituall riſing, and the exaltation of his ſpirituall power over the fleſh, and over the corruption that is in the Creation: for the whole Scriptures are but a report of ſpirituall myſteries, held forth to the eye of fleſh in words; but to be ſeene in the ſubſtantiall matter of them by the eye of the Spirit; and therefore the Apoſtle might well ſay, they

ſaw & touched Chriſt; for their very bodies and mindes were changed, *and made like to his glorious body*, for they were made new creatures, and were raiſed up above corruption; which was no other, but Chriſt riſing up in them, and lifting up himſelfe in their ſight and feeling above the fleſh.

Queſt. *Why then I perceive that as the body of the firſt man was a repreſentation of the whole Creation, and did corrupt it; ſo the body of Chriſt was a repreſentation of the whole Creation, and reſtores it from corruption, and brings all into the unity of the Father again?*

Anſ. This is very true; for in this particular lies the myſtery of the Fall, and the reſtoration of all things again.

Q. *But whither went the Spirit of Chriſt?*

Anſ. To his Father; that is, entred into the ſpirit of the whole Creation; into that Spirit that breathed all forth of himſelfe, and that governs all by himſelfe; which is Reaſon; and ſo is become one with him; and being lifted up will draw the whole Creation to the ſpirit of onenes with himſelfe, and with his Father. As a bucket of water firſt taken out of the Sea, and ſtanding alone for a time, is afterwards powred into the Sea again, and becomes one with the Sea. And this is the Seed that comes to bruiſe

bruiſe the Serpents head; and when his work was done in that one particular perſon, hee returned backe again to his Father; from whence he came; and now ſends down his Spirit, and drawes up Sonnes and daughters; yea, the whole Creation into himſelfe.

And truly this is great comfort to me, that whereas formerly there was not a man found that could remove the curſe; but every one ſtill increaſed the curſe: now there is a man found that hath killed the curſe in part; and the virtue of that ſweet oyntment ſhall cleanſe the whole; and this worke is now breaking out; for the Father will make the Creation to know it by experience, and it ſhall be hid no longer. And this points out the myſtery of the firſt *Adam* and the ſecond *Adam*; or the firſt Man and ſecond Man, which the Father, Reaſon, was pleaſed ſhould ſpring up in mankinde.

Q. *What doe you mean by the firſt Adam, or firſt man?*

Anſ. He is a *preparer*, to hold forth three names or titles of the one perfect power of darkneſſe, and yet a ſon that Reaſon hath brought forth: But this ſon is ſaid to be of the earth, earthy; for he is a ſon that feeds, lives and delights himſelfe altogether in and upon the objects of the earth; endeavourin

to make himſelf a Lord over his fellow creatures; in unrighteouſneſſe ſeeking to advance himſelfe, though it be to others ruine; and this man hath lift up his heel againſt his Maker, and knowes him not.

Qu. *Is this Adam one ſingle perſon or branch of humane fleſh?*

Anſ. Every particular branch of mankind, living upon the objects of the creation, and rejecting their maker, are the linage or generation of the firſt man: yea, being bound up all together, they make up but the one firſt *Adam.*

Qu. *Declare more plaine what this firſt man is?*

Anſ. He is that mighty power of fleſh, that leades fleſh to live upon it ſelfe, and not to live upon its maker: it followes the way of the fleſh with greedineſſe, and jeeres and ejects the ſpirit. And this is called a mighty man, becauſe he being to act his part in the great world firſt, as Father Reaſon, will have it. He hath drawne all fleſh into diſobedience to the ſpirit. And this *Adam* hath beene very fruitfull; he hath filled the earth with himſelf, and covered all with his darkneſſe. For looke upon every man and woman in the world, that lives upon the objects of the creation, and not upon the ſpirit in the creation,

creation, and they are but branches of the first man; and then put them all together into one lumpe, and they make up still, but the first man perfect.; an earthy man, that knowes not the spirit: and therefore when you see a man wholly delighting himselfe in the enjoyment of fellow creatures, you may call him truly *Adam*, or the first man.

Qu. *What is the spirit in the Creation?*

Ans. It is a meeke and loving spirit, liveing in the light and strength of reason, holding up the whole creation in a oneneſſe of sweet compliency in every creature, according to its place and office.

Qu. *What are those three names of one perfect power of darkneſſe, that the first man Adam was a preparer of?*

Ans. First, The King of darkneſſe, or aspiring power of the flesh, that lifts up his heele against his Maker, but yet lies within, and acts not.

Secondly, The beastly son that arises up from that rebelling power, and that is, Man, that holds forth this rebellion to fellow creatures; for now rebellion is broke out, and Reasons law is violated; the creatures flesh seekes to honour it selfe, and hath forsaken his Maker: here is the Father and the Son of darkneſſe.

Thirdly, When the whole earth is filled with this disobedience, so that you cannot meet with a branch of mankinde; but hee lives upon the objects of the creation, and not upon the spirit. This makes the first man perfect in darknesse, and the whole world is filled with uncleane breathing. Here is Father, Son, and uncleane spirit, or King, and Beast, and bottomlesse pit: Three names, but one power of darknesse, filling the earth, and corrupting the creation more and more. All this is but the first man, that Reason would have to governe the earth.

Qu. *Why doth the Father suffer this first man to fill the earth so abundantly with unrighteousnesse?*

Ans. For two reasons; First, That mankinde may see, that though it spring up to an innumerable multitude of sonnes and daughters, all living upon creature objects, not upon the spirit, are but still the one first man, that wearied out himselfe in vaine, and finds no true peace thereby.

Secondly, That the second man may have the more glory, when in the fulnesse of time he shall come, and pull the Kingdome out of the first mans hand, and tread him under foot, and rule righteously in flesh himselfe. Yea, and to begin this great worke, when all

the nations of the earth are filled with the wit and ſtrength of the firſt man, who fights againſt the riſing up of the Second man with violence: and therefore is it ſaid, when the Son of man comes; ſhall he finde faith on earth? No: he muſt bring it along with him, and new ſpirit the creation.

Qu. *What? Are all troubles, ſinnes and ſorrowes, the worke of the firſt man?*

Anſ. Two things are to be obſerved in the firſt man; Firſt, his revolt from the ſpirit, in making choyce to live upon the creation, and not upon the ſpirit: and hereby now the law of Reaſon is broke. And this is one thing, that ſuch as are of the generation of the firſt mans fleſh doth doe.

Secondly, Note the miſery that this firſt man fleſh doth bring upon himſelfe: by ſo doing, he puls croſſes and ſorrowes within upon himſelfe, and troubles without: for his unrighteous breath corrupts the aire, and raiſes hurtfull winds and weather; and his unrighteous fleſh corrupts the earth, and cauſes it to ſend forth hurtfull crops, and poyſonous Vipers: theſe are the fruits of his earthy choyce and labours; and therefore when you ſee miſery in the world, then ſay, this is the fruit of living upon the creatures, and not upon the ſpirit.

Well,

Well, From the beginning to this day, Reaſon hath ſuffered the firſt man to reigne, and to fill the earth: therefore is it ſaid, *The firſt man is of the earth, earthy*; and he fils the earth, as one beane, multiplying every yeare, fils the earth with that graine; which is but the multiplication of it ſelfe.

Adam, or firſt man, is looked upon in a three-fold ſenſe.

Firſt, *Adam*, or firſt man, that went aſtray from his Maker, which lived upon earth many thouſand yeares agoe, which the eyes of every man is upon.

Secondly, Every man and woman that live upon the objects of the creation, and not in and upon the ſpirit that made the creation, is a ſonne and daughter of the firſt man; and being put altogether, make up but the one firſt man: ſo that we may ſee *Adam* every day before our eyes walking up and downe the ſtreet.

But Thirdly, I ſee the two *Adams* in every man: The firſt *Adam* hath his time to rule firſt in me; when the chiefe powers in me, leads me forth to looke after objects, and to delight in them, more then in the ſpirit. And this firſt man muſt act his part in me, till the fulneſſe of time come, that the Father is pleaſed, that the ſecond *Adam*, Chriſt,

Chriſt, ſhall come and take the Kingdome out of his hand, and deliver me from his bondage, and ſo rule King of righteouſneſſe for ever after in mee.

Qu. *What is the ſecond man, or ſecond Adam?*

Anſ. He is a preparer likewiſe, to hold forth three clear names in one perfect power of life; who is called, the well-beloved Son; for this Son is ſaid to be the Lord from heaven; or a mighty man, governing the earth in righteouſneſſe from the ſtrength of pure Reaſon; not placing his delight upon the objects of the creation, as the firſt man did. But upon the enjoyment of that mighty power that made the creation, and that upheld it by himſelfe.

Qu. *Is this ſecond man one ſingle perſon?*

Anſ. Firſt, This ſecond man is a meek ſpirit, drawn up to live in the light and ſtrength of pure Reaſon.

Now as the firſt man, ruling in fleſh, drew mankinde from his maker, ſo this ſecond man, ruling in fleſh, drawes mankinde back againe to his maker. And this ſecond man is called a man anointed, or mankind living in the light and ſtrength of pure Reaſon, the eſſentiall Father. And ſo the whole bulke of mankinde, when they ſhall be drawne up to live in the unity of the one ſpirit, is the ſecond

cond man,& every ſon and daughter of this ſpirit, is of the lynage of the ſecond man.

Qu. *But ſhall this ſecond man fill the earth, as the firſt man did?*

Anſw. Yes, Reaſon hath ſo determined that as the firſt man filled the earth with unrighteouſneſſe, and corrupted all: So this ſecond ſhall take the Kingdom in the latter dayes, and raign King of righteouſneſſe in fleſh,and ſpread as far in reſtoring al things, as the firſt man corrupted all things.

Q. *But hath this ſecond man never ruled the earth?*

Anſw. He hath appeared in the earth, but the firſt man having a limited time given him by the Father, would never let him riſe up to rule, but ſtill preſſed him downe by perſecution or death; he did never generally rule over the earth, as the firſt man hath done, but hath ſtill been as a ſervant.

Qu. *But is his time now to come to rule the earth and fill it with himſelf?*

Anſw. Yes: and ſhall have as large a priviledge to fill the earth, as the firſt man had ſurely; and he wil change times and cuſtoms & fil the earth with a new law, wherin dwel righteouſnes and peace. And juſtice, and judgment ſhal be the upholders of his kingdom. And he ſhal fill the earth with himſelf, as a corn of wheat multiplying every yeare, fil

the earth with that graine, ſo that all live in the light, and ſtrength of pure Reaſon, in righteouſnes are but the ſons & daughters of the ſecond man: And being looked upon in the bulke, they being made to be all of one heart and one ſpirit. They are but the ſecond man ſtill, that fils all, and is in all; though they overſpread the earth. And this is the generation of the ſecond man, or ſecond Adam: mankinde living in and upon his maker from the power within himſelf.

Qu. *What are thoſe three names, which this ſecond man declares to be one perfect power of life?*

Firſt, the Father Reaſon, that made all things before the creationwas brought forth he was not known. Secondly, the Son, and this is that part of the creation that holds him purely forth to the view of others. Now truth begins to ſhine, and Reaſon begins to be honoured by an humane body; ſo that here is Father and Son. Thirdly, when the whole earth is filled with the one ſpirit; this makes the ſecond man perfect, for corruption and curſe is removed; and the whole earth is filled with holy breathing; all acting and living in righteouſneſſe. And this is Jeſus Chriſt the ſecond man.

They ſay I deny the Goſpell, and the doctrine of it; & hereunto I give this accompt.

Qy. *What*

Qu. *What is the Gospell?*

Ans. It is the Father himselfe, that is, the Word, and glad tydings, that speaks peace inwardly to poore soules.

Qu. *But are not the writings of the Apostles and Prophets, the Gospell?*

Ans. These writings are the report or declaration of the Gospell; which are to cease, when the Lord himselfe, who is the everlasting Gospell, doth manifest himselfe to rule in the flesh of sonnes and daughters.

Qu. But did not *Paul* say, *This is the word of the Gospell, which we preach*; and so left those words in writing?

Ans. It is true, his writings are the word of it, or the report of it; but it is not the thing it selfe: for when it was reported, that the Father would dwell in the flesh, and destroy the Serpent: this report savoured sweet: But when man comes to see, and feel, and know, that the Father dwels and rules in him; This is farre more sweet: This is to enjoy the Gospell himselfe: The word of life within, and this shall never cease, but endures for ever.

Qu. *But how doe you know, that this is the Gospell?*

Ans. I know it by the testimony that is within my selfe, and by the sweet, peaceable

and

and ſoule-ſatisfying reſt, that I have, through communion, with the ſpirit; The Lord our righteouſneſſe; In the midſt of the mad rage of the world.

Secondly, For ſatisfaction to the world. I deſire all men to take the Record, and ſearch thoſe Scriptures, for they are they that doe teſtifie of the truth hereof, as well as they teſtified of Chriſt, after the fleſh, to be the Lambe. And this is the myſtery and teſtimony of the Scriptures: The ſpirit dwelling and ruling in fleſh.

The declaration or report of words out of the mouth or pen of men, ſhall ceaſe; but the ſpirit endures for ever; from whence thoſe words were breathed: as when I have the thing promiſed, the word of the promiſe ceaſes.

Qu. *What is the lively teſtimony or appearance of the everlaſting Goſpell to dwell in fleſh?*

Anſ. I anſwer; Juſtice and Judgement are the two witneſſes, or the manifeſt appearance of the ſpirit; or the pure light of Reaſon, teaching a man both to know what is righteous, and to doe righteouſly: And when theſe two rule in man, then is fleſh ſubject to the ſpirit.

Qu. *But I have heard men ſay, That the Scriptures are not onely the word of God, but God himſelfe*

elfe: for the word and ſpirit goe together; as, In the beginning was the Word; and, The Word was God.

Anſ. If that very written word were God himſelfe, truly God then would mightily be torne in pieces every day, by the bad interpretations of imaginary fleſh.

But I anſwer; The ſpirit himſelfe is the Word; This is the power that tooke fleſh and dwelt amongſt us. And the Scriptures are the teſtimony of thoſe men, to whom this ſecret was revealed: by which teſtimony within, they were made able to give,

Firſt, A report, that ſuch a myſtery, as God manifeſt in the fleſh, ſhould break forth and appeare in the world, in a child that ſhould be borne of a Virgin; and ſo all the writings of the Prophets foretold the coming of the man-child, the *Meſſiah*, The Lambe of God. And ſo when the Phariſees told Chriſt he was a deceiver.

He anſwered, I am he; and unleſſe that you believe that I am he, you ſhall dye in your ſinnes: and ſearch the Scriptures of the Prophets, and you ſhall ſee, that they teſtifie of mee, that I am the *Meſſiah*; the Man-child; the Lamb, that am to anſwer all *Moſes* types; and the Prophet, whom the Father hath ſent; For I came not to doe my owne will,

but

but the will of him that ſent me.

Secondly, The writings of the Apoſtles doe juſtifie the Prophets, and declare poſitively, this is the Chriſt; the Son of the Father, well-beloved: we ate and dranke with him; we ſaw him and heard him, and were eye-witneſſes, that the Rulers of the Jewes slew him, and that the ſpirit raiſed him from the death.

Qu. *But doe the Apoſtles writings report no more but this?*

Anſ. Yes; As they declared, when they ſaw and heard how the ſpirit dwelt bodily in that humane fleſh, or ſingle man, Jeſus Chriſt: So they have declared, by the ſame teſtimony, that the ſame ſpirit that ruled in him, ſhould in the latter dayes be poured out upon ſonnes and daughters; and ſhall ſpread in the earth like the ſhining of the Sun from Eaſt to Weſt.

And this is that which this mouth and pen of mine doe teſtifie of to all that heare mee: that the ſame ſpirit that hath layne hid under fleſh, like a corne of wheat for an appointed time, under the clods of earth, is now ſprung out, and begins to grow up a fruitfull vine, which ſhall never decay, but ſhall encreaſe, till he hath filled the earth. This is the Kingdome of God within man.

This is the graine of muſtard ſeed, which i
little in the beginning, but ſhall become
mighty tree. This is the fire, that ſhall dr
and burne up all the droſſe of mans worke
and turne all things into his owne nature
This is that ſpirit which is broke out, tha
will bring mankinde into one heart, an
one minde: For, aſſure your ſelves, I know
what I ſpeake. The Thorne buſh is burning
but the Vine is flouriſhing. The Aſhes of th
Thorne buſh is laid at the root and feet o
the Vine, and it growes abundantly.

Now ſearch the Scriptures for this like-
wiſe, for they doe teſtifie of the ſending o
the ſpirit into the fleſh of ſons and daugh-
ters: and they teſtifie of the utter deſtructio
of the man of ſinne, the fleſh, with all hi
curſe, power inwardly and outwardly. No
he that doth jeere the ſpirit, or denies tha
the ſpirit ſhall come and rule in fleſh in ſon
and daughters, as he did in that one man, Je-
ſus Chriſt, is an Antichriſt, and a Traitor t
the Father, let him be whom he will.

Therefore learne to put a difference be-
tweene the Report, and the thing Reporte
of. The ſpirit that made fleſh is he that is re-
ported of. The writings and words of Sain
is the report. Theſe reports being taken hol
of, by corrupt fleſh that would rule, are ble-
miſhed

miſhed by various tranſlations, interpretations and conſtructions, that King fleſh makes; but thoſe ſons and daughters in whom the ſpirit reſts, cannot be deceived, but judgeth all things.

They ſay, I deny the doctrine of the Goſpell: I ſhall give this account to that.

Q. *What is the doctrine of the Goſpel of Jeſus Chriſt?*

Anſ. What Jeſus Chriſt is, I have ſhewed before: The doctrine or report of him is this: That mankinde ſhall be by him reconciled to his Maker, and be made one in ſpirit with him: that is, that the curſe ſhall be removed, and the power of it killed and conſumed. And that created fleſh, by that mighty power, the man of truth, ſhould be made ſubject to the ſpirit that made it; ſo that the ſpirit, which is the Father, may become all in all, the chiefe ruler in fleſh.

And truly this is but according to the current of the whole Scripture; that in the day of Chriſt, every one ſhall be made of one heart and one ſpirit; that is, all ſhall bee brought in, to acknowledge the Father, to obey him, walke humbly before him, and live in peace and love in him. This is the doctrine of Chriſt and the Goſpell. This is glad tydings to heare of. But when you are made to enjoy this doctrine as yours, then

you ſhall know what it is to know the Son and what it is to be ſet free by the Sonne therfore wait upon the Father, till he make forth himſelf in you.

Qu. *I waite, that's true, but I muſt uſe the meanes?*

Anſw. That which you call meanes doth harden your hearts, and blind your eyes, it ſhuts you out from ſweet enjoyment; that is, to run after men for teachings, I ſpeak not raſhly, I ſpeak what I know, and you ſhall finde before your ſoules taſte of true peace, that whoſoever takes thoſe Scriptures and makes expoſition upon them, from their imagination, and tels you that is the word of God, and hath ſeen nothing: That they are the falſe Chriſts and falſe Prophets, and their way of teaching is meer deceit both to your ſoules, and to your purſes; for now in this day of Chriſt which is begun, and which will have a greater appearance ere long in the great world; Men muſt ſpeak their own experienced words, and muſt not ſpeake thoughts.

For thoughts, and ſtudies, and imagination of fleſh, are the men that are found gathering ſticks upon this ſabbath day, and theſe are ſtoned to death by the Power that is ariſing in ſome already; and ſhall be ſtoned to death

death in all; that the Lord alone may be exalte in this day of his Power.

Qu. *Muſt I uſe no meanes at all, or what meanes muſt I uſe?*

An. Theſe 3 firſt; let your chief endeavour be to act according to your creation: that is, to doe as you would be done unto, by all creatures, as I have ſhewed; and Ile tell you, this is as needfull a goſpell doctrine to be practiſed as any I know for the preſent; for Ile aſſure you, the world is at ſuch a paſſe, yea, and among imaginary profeſſors eſpecially, that I know not who I can ſay is a ſincere hearted friend; ſo that I am ſure the ſonne of man at his coming finds no faith in earth, neither in my fleſh, nor in the fleſh of other, he brings it with him, and gives it to us.

Secondly, waite upon the Father with a meek ſpirit for his teaching. And you ſhall find it a very hard thing to performe theſe two meanes: for the fleſh is both very unrighteous to ſeek it ſelf, and it is very haſty to have all knowledge, peace, and experience on a ſudden; its ſo proud and haſty, it will not wait.

Thirdly, if you would hear other men ſpeak, you may doe two things; Firſt, read the record, and there ſee what the teſtimony

of the Apoſtles and Prophets, your fellow ſervants were; but do not alter their words, by forceing a meaning, till the Father teach you.

Secondly, if you would hear, then acquaint your ſelves with ſuch, as can ſpeake from a teſtimony within: for as they received what they have from the pure teachings of the Father: ſo this ſecond hand teaching will be pure teaching to you; but be ſure you do not prefer this ſecond hand teaching before the firſt: for now the everlaſting word and goſpel muſt reveale himſelf to you, or elſe you cannot be ſatisfied.

I have now diſcharged my ſervice to the Father, in this declaration: remember what is tould you, deſpiſe not the Fathers meanes, by preferring the way and meanes of the fleſh, above the wayes of the Father.

They ſay, I deny the Scriptures, becauſe I ſay, that the Scriptures were not appointed for a rule to the world to walke by, without the ſpirit; but were the teſtimony of the Father in thoſe men that writ them, for the comfort and benefit of thoſe that are drawn up into communion with the ſame ſpirit: And to this I ſhall give this accompt.

Qu. *What is the Law and Teſtimony which if a man*

a man ſpeak not according to it, it is becauſe there is no light in him?

An. This Law and Teſtimony to which I muſt have recourſe for my comfort, is not the words or writings of other men without me; But the ſpirit of the Father in me, teaching me to know him by experience; and when I can ſpeake purely what I doe ſee and heare from the Father; this is the Law and Teſtimony within me, from which I ſpeake, and if I ſpeak not from this Law within, I have no knowledge in me.

Qu. *But are not the Scriptures, the Law and Teſtimony of the Father?*

Anſw. It was the Law and Teſtimony of the ſpirit which reſted in and upon the Prophets and Apoſtles, for they writ what they ſaw in viſion, and they ſpake what they heard by voice, ſpeaking to them ſpiritually.

Qu. *But are not thoſe Scriptures the Law and Teſtimony for people to walk by in theſe dayes?*

Anſw. No: For this is to walke by the eyes of other men, and the ſpirit is not ſo ſcanty, that a dozen or 20 pair of eyes ſhall ſerve the whole world; but every ſonne and daughter as they are called children of light, have light within themſelves: The ſame ſpirit that fils one, fils all; and makes the whole number of them, according to their ſeverall

measures, to be of one heart and one mind.

Qu. *But may not men take these Scriptures, and spend construction upon them; and hold forth those constructions to others, as perfect light, by way of office?*

An. I answer no: neither reason nor Scripture allowes any man to speake any words, but what he knowes positively to be truth. And he that spends constructions thereupon, speaking from his imagination, he speaks from the flesh and devill, and so he makes himself to be a traytor to the father, inholding forth that to be truth which is no truth. And a thief, robber, and unrighteous dealer with the Prophets and Apostles: First, in taking their words as his own: and secondly, in expounding their meaning, and so putting his own meaning upon their words.

But yet he that hath the same spirit, may speak the same word, where the Father hath given him the same sight and experience: for no man can safely tell another, this is a positive truth of God, till he have the same testimoniall experience within himself as the penmen of Scripture had: and this I am sure all that stand up to teach by way of office have not; therefore it is clear, that the power that sets up such teachers

ers is not from the Father; commanding, but from the flesh; being suffered by the Father for a time, that when he comes to throw downe his enemies, flesh may be shamed, and he honoured.

That man that cannot speak the testimony of the Father, no other way, but from his book as he reads, or from the mouth of another what he heares: as the publike teachers doe speake by hearsay and not from experience, and so declares himself to be a false Christ, a false prophet, that runs to teach others, before he have any discovery of God within himself.

Qu. *But are not the Scriptures the truths of God?*

An. Yes, for they declare, that the spirit was the mighty governour of the flesh of those that writ them, and so the truths of God the great governour in the pure experience of those penmen.

And I shall demand of you how you know that these Scriptures are the word of God, in the sense you call them: but the testimony of the spirit within your selves, I say, there is no way to know but by the spirit himself; seeing there are so many expositions upon them, which without doubt hath varied the copies: if it were possible to

see

ſee thoſe very writings from the prophets and Apoſtles own pen: which is not to be ſeen.

But when the ſpirit comes in he muſt, nay he doth and will declare his own meaning. And ſo the ſpirituall man judges all things, and he himſelf is judged of no man: he can judge the fleſh, and paſſe righteous judgement, becauſe he ſees and knowes what the fleſh is. The fleſh cannot judge him, for if he doe, it is not righteous judging, but raſh cenſure.

Qu. *What uſe is to be made of the Scriptures?*

An. Firſt, they are, or may be kept as a record of ſuch truths as were writ not from imagination of fleſh, but from pure experience, and teachings of the Father. Secondly, we are taught thereby to waite upon the Father with a meek and obedient ſpirit, till he teach us, and feed us with ſincere milk, as he taught them, that wrote theſe Scriptures.

Thirdly, when I look into that record of experimentall teſtimony, and finde a ſutable agreement betweene them, and the feeling of light within my own ſoule, now my joy is fulfilled. And every man and woman may declare what they have received, and ſo become preachers one to another.

For the Scriptures doth but declare the ſend-

ſending down of the ſpirit and how he ſhall rule in the earth in the latter dayes: but they doe not declare every particular meaſure and beame of the ſpirits ruling, for this the ſons and daughters are to declare, by their particular experiences, as they are drawn up.

Qu. *But when I read the Scriptures and findes a perſwaſion in my heart, that they are true, may I not owne them as a truth, and ſpeak them as a truth; and ſpeak them to others?*

An. You may deliver the ſame words you reade which you are perſwaded of, but to paſſe conſtruction and the meaning, by way of office teaching others; this you cannot do. There is an imaginary perſwaſion grounded upon thoughts, or as he conceives; but this is a ſandy foundation, and deceiveth all the world. Secondly, there is an experimental perſwaſion, grounded upon ſight and feeling of the ſpirit of truth, ruling king within him; and this is the rock that will never fayl.

Qu. *But did not the Apoſtles and Chriſt take texts of Scripture, and expound them, as* Philip *did to the* Eunuch, *and* Chriſt *from the* 61 Eſay?

An. They did not preach and expound any text cuſtomarily, as the pariſh gods do: but ſuch particular Scriptures as the oportune time and occaſion ſerved, to declare Chriſt

Christ to be the lambe of God, or the great prophet which the Father promised to send.

So that all the Scriptures of the ancient prophets, which they spake from, was only to make it appear that the Messias was come: but they did not preach in setled parishes, forcing the people by the hand of the magistrate, to come and hear them, and give them a maintenance for so doing, under pain of punishment; the Scriptures knowes no such custome or way to be used: therefore whosoever lives in such a practise, denies the Scripture, and are enemies to Jesus Christ.

But now if any one take Scriptures, that speak of the spirits ruling in flesh, and so proves the truth of the Scripture by his own testimony or witnesse within himselfe; this may be done, but for any other way of expounding Scripture I know none, neither will, nor doth the Scripture warrant any other, but what advances the spirit and throws down the flesh, by the speakers own experience.

Qu. *But may not the powers of a land compell their people, some to preach, and others to hear Scriptures expounded as the manner is in England?*

An. I answer, That power that compels is the little horne, or dragon, where-

ever

ever it ſits; and that expounding is a flat denial of thoſe Scriptures, and treaſon againſt the ſpirit, liberty is to be given to every one in the caſe for the kingdome of Chriſt hath an intereſt herein.

Lands and Kingdoms are moſt commonly governed more by the wiſdome of the fleſh, then of the ſpirit: and why? becauſe the ſpirit gave that power into the hand of fleſh for a certain time, and when the fleſh is judged for his action, the Lord wil condemn him for his unrighteous, cruell ſelf-ſeeking and oppreſſing government over his lambs and ſheep.

The Powers of the Land puniſhed Chriſt and his Apoſtles for holding forth their teſtimony of the Father which was within them; but they did not compell any to hear them, or to follow them: it is an eaſyer thing for magiſtrates to be breaking forth againſt ſuch as ſpeak from a pure teſtimony, then againſt ſuch as ſpeak from imaginary ſtudies of the fleſh, both in regard of the powers of the fleſh within them, blinding their eyes, and becauſe of ſo many envious ſpirits againſt truth, that will be flattering the magiſtrate, and telling him tales of ſlander on purpoſe to incenſe him againſt the ſincere hearted in the land, becauſe they hate them,

through

through ignorance that is in them; not knowing the Majesty of the Lord that is in his servants, whom they despise.

Qu. *What must the powers of a Land doe then in the matters of Religion, as they call it?*

An. First, they must suffer every one that will quietly to keepe the record in their houses, or to rerd it, or speak of it one to another, and they that find their own experience to suite therewith, speaking from a pure testimony, and walkes in all acts of righteousnesse towards his fellow creatures. It is the charge which the Father hath put into the hand of the Magistrate, to protect these from their oppression of unreasonable men.

Secondly, if any man walk unrighteously towards his fellow creature in civil matters: the Powers of a land must punish him, according to the nature of his offence, and so to be a terror to all unrighteousnesse.

Qu. *But what if the Powers of a Land command some of their people to hold forth the scriptures to the rest, and they be willing to obey?*

An. If they doe, they can command their servants only to read them, and to such people as are willing to hear them read, but they cannot command their servants to spend constructions thereupon, neither can they force

force the people to come to hear thoſe conſtructions; but muſt leave both parties at liberty: neither can they force the people to give the tenths of their increaſe, for a yearly maintenance to thoſe ſervants: neither can thoſe ſervants ſay, we ſpeake truthes, and what differs from our conſtructions are errors; and ſo call upon the Magiſtrate their maſter, to puniſh ſuch, whom they brand for hereticks; for all theſe things denie the ſcriptures: and is contrary to the ſpirit of the Father: and doe tie his hands, and hinder the ſetting up of pure ſervice, and ſow emnity to the Fathers own way of teaching.

They ſay, I deny Father, Son and Holy Ghoſt, but wherefore they raiſe ſuch a ſcandall I cannot tell; yet hereof I ſhall give this accompt.

Qu *What is Father, Son and Holy-Ghoſt?*

Anſw. Theſe are three names given to the one Spirit; As firſt, the Father, he is the ſpirit Reaſon; out of whom the creation of heaven and earth, with every branch of it proceeded. The Spirit in whom all things lay before there was any manifeſtation appeared viſible: and this is called the fiery orbe, or ſpirit of burning, that will trie all mens works, of what nature they be.

Secondly, the Son is the light and declaration

ration of the Father, to the creation, after it was come forth: and here first note, that every creature in its place, and stature, is a son to the Father; because every single creature doe demonstrate his maker to the view of his fellow creature, every one as a candlestick, holding forth the Father by the light that is in it self, for indeed the light that is in it, is the Father himself, and the Father shewes forth himself to the creation: by every particular parcell of the creation, but these are but darke or weake shining Suns, Suns over which the clouds are much spread

But now perfect man, is the Son of the Father, in perfect glory, for when the Father rules and shines in him bodily, then he can declare the Father by all his senses, to the creation, which no other creature can doe but he.

Therfore man is called the supream creature, and he can call the spirit, Lord; because he sees and heares, feels, smels and tastes, that he who is the spirit of gentlenesse, uniting all together in love, and sweet compliancie, doth governe the whole creation, and subjects all the flesh under him, and makes it serviceable. Now that man that is not humble and subject to the spirit his maker, he is a Sun under a dark eclipse; he hath

the

the forme of the Son indeed that hath no brightneſſe in him, he is not the well beloved Son. So you ſee here is the Father and the Son both in one perſon and ſpirit.

Now thirdly, the Holy Ghoſt is a man in whom the Father dwels bodily, which is, Emanuel, God with us, and in and by whom the Father doth manifeſt his power in doing great works. And he is ſaid to be holy, becauſe the darkneſſe of the fleſh is ſubduced under the feet of the ſpirit, and the ſpirit rules in fleſh over all his enemies.

And he is called, the Go-hoſt, or the ſtrength of heaven; living and walking in fleſh as an hoſt or army of men, are called, the ſtrength of a land, and going up and down for the defence of the land, againſt all enemies; ſo I ſay, perfect man hath the ſtrength of the Father dwelling bodily in him. And one man thus drawne up, is as an hoſte of men, or a ſtrong army, or a Go-hoſt, going or travelling among enemies, and ſubduing them under his feet, by the power of the ſpirit that is in him.

And thus did the man Jeſus Chriſt, tread all enemies powerfully under foot, and ſhranke not, he was a Go-hoſt, or a traveling army of mighty ſtrength, which way ſoever he went; the ſpirit dwelt in him with-

out measure. And the particular Saints like wise, as they are drawn up into the Father they have this tearme given them, that one shall chase a hundred, and a hundred put ten thousand to flight; this declares they are go-hosts, or armies of mighty strength.

Now he that sins against the Father or the Son, in the former sense of Son-ship I said. shall be forgiven, and here he speaks of creatures one trespassing against another and in so doing sins against the Father, that is, the light in them. And here flesh may possibly walke in wayes of opposition to the Father, as he shines forth in creatures, or he shines forth out of man weakly; but that sins against that body in whom the Father dwels bodily, shall not be forgiven.

A man may sin against other sons and be forgiven; but he that sins against this beloved son, this holy Ghost, this strength of the Father, shall never be forgiven.

By the word, He, or whosoever doth sin is not meant here the creature man, but the man of sin, or powerfull serpent within the flesh: for this strong wicked man fights against the strength of heaven, this would not have the *spirit* to dwel in flesh bodily; & why because he *himself* would dwel there, & would have the spirit to be under his proud feet the

therefore there is an irreconcilable difference between the man of ſin, the ſerpent, and the man of righteouſnes the Spirit, both ſtriving to dwell in man, but the ſpirit will prove the ſtronger.

Qu. *But if it muſt only be the curſed one in me that ſhalbe deſtroyed, Ile live as I liſt, I ſhalbe ſaved?*

An. Know this, that this body of ſin and the fleſh is ſo nearly wrapped each in other, that before the ſpirit hath parted them, thou ſhalt roar in bitterneſſe and wiſh thou hadſt never been borne; and the more familiarity thou haſt had with thy curſed luſt, the ſharper will thy torments be; the founder cannot burn away the droſſe, but muſt burn the gold too in the fire.

Qu. *But if you take it Spirit; Father, Son and holy Spirit, and leave the word Ghoſt out, as to be a declaration of the Father, as ſome ſay?*

Anſw. Then the Spirit doth declare holy breathing, as when man was firſt made, his maker breathed into him the breath of life, and man became a living ſoul: ſo that the ſpirit in the man is, the life and breath of God in the man, and ſo a holy ſpirit.

And in this ſenſe likewiſe the man of ſin, the powers of the curſe in man ſeeke to deſtroy the light, life and breathing of God in man; but he muſt be deſtroyed under the feet

of the ſpirit, who will dwell himſelf in his own houſe, which houſe is man.

Qu. *But how came in that diſtinction of holy Spirit, and of uncleane ſpirit; which are phraſes often uſed?*

Anſw. Before man rejected the ſpirit his maker, the ſpirit was his breath and life. And he lived in the ſpirit treading the objects of the creation under his feet in compariſon, but after that man began to look after the objects of the earth, delighting himſelf to live upon or among fellow creatures more then the ſpirit. And ſo choſe to himſelf another livelihood and protection, then his maſter; then his breath or power that guided him, became mixed and turned uncleane.

Qu. *Unfold your meaning in this a little more?*

Anſw. The ſpirit made the fleſh to be his houſe to dwell in, and ſet man in the midſt of the creation, as a lord to govern the creature, which while he governed according to the light of his maker within him, he did al in righteouſneſſe; but when he fell off, and delighted to follow the luſts of his eye, the luſts of his heart, and guidance of the fleſh, then he governed al in unrighteouſneſſe, and ſo pulling death and curſe upon himſelf, and upon the earth.

For

For the ſpirit that made all creatures, did know that man as he was fleſh, would be looking after fellow creatures, and take delight in the creation more then in the ſpirit of the creation; who was his maker that dwelt within, and lay covered from the eyes of fleſh.

Therefore Reaſon the eſſentiall Father, gave this Law, that in that day, that man left off to own his maker that dwelt within him, and to ſuck delight from the creation, he ſhould then die, or be caſt into a condition to live below the ſpirit that is to live upon the creature, and not upon the ſpirit; And the ſpirit would ſuffer himſelf thus for a time to be trod under foot, til the fulneſſe of time came, that he would riſe up like ſeed of wheat, from under thoſe darke and heavy clods of fleſhy earth, and ſo himſelf, the ſeed out of whom all things came would bruiſe the ſerpents head, that powerfull proves that was in fleſh to looke after objects without him, rather then into the ſpirit within him.

Qu. *Why then you ſeeme to ſay, that the Law which Reaſon gives occaſioned man to fall?*

Anſw. Very true, for if there had been no Law, there had been no tranſgreſſion, if there had beene no binding law of reaſon to re-

quire him to cleave only to his maker, and to eye and own him principally; then he had not done evill though he had placed his delight in the objects of the earth, his fellow creatures.

For note here, it is one thing to live in and upon the ſpirit, and another thing to fleight the ſpirit, and to live in and upon the creation, that came out or forth of the ſpirit.

Qu. *I intreat you to tell me what you meane by the Spirit?*

Anſw. The Spirit is the alone being of himſelf, that gave a being to whatſoever we ſee and hear, for whatſoever you ſee or hear, is but the breathings forth or declaration of an infinite being that was before them; as the words of a mans mouth are the declaration of the ſpirit or power within; and are created by the ſpirit, and ſo hold forth as a creature to the creation.

And therefore the Spirit is called, the Father, the King, the mighty God or Governor, *Jehovah*, *Elohim*, the Lord, and the like. Now he is called the Lord, becauſe he is the power that rules in and over the whole globe of heaven and earth, for they are all governed by this one ſpirit.

Qu. *But is death and darkneſſe made by the ſame Spirit likewiſe?* *Anſ.* The

Anſw. The one ſpirit made light and drrkneſſe, as in the great body of night and day, ſo in the litle body man; for that power of darkneſſe that dwels in humane fleſh, and which leads the creature captive into complainings, and ſorrow was made by the Spirit; by theſe words, *In the day that thou eateſt thereof, thou ſhalt die.* As well as he made that power of light, liberty, and life; by thoſe words, *Live*; yea, I ſay, *Live.*

Qu. *I pray explaine this a little more?*

An. After the Spirit had made the creation, and mankinde to governe it. Now Reaſon would manifeſt himſelf to this creation by the works of his own hands, therefore let any man ſtand alone to the Law of Reaſon his Maker, to ſee whether he would ſtick to the one ſpirit, and live in him, or cleave to the creatures, and live in them; and man rejected the ſpirit, and cleaved to the creature; and ſo by virtue of the Law, caſt himſelf under the power of death and darkneſſe, which was the curſe, that Reaſon inflicted.

And thereupon the ſpirit within man being a priſoner to the fleſh, or divell: As Reaſon would have it ſo for a time, that when he comes to ariſe up in fleſh, like a corne of wheat from under the clods of the

earth: the creation may then come to know the ſpirit that is within it, is the mighty Power, and that al the creation being reſted upon, is ſtill but weakneſſe, and cannot give true Reſt, that ſo the Father alone may be all in all.

Qu. *What is the devill?*

Anſw. The fleſh of man within, and the objects of the creation without, is the devil under which the ſpirit within is for a time buried and lies ſilent; and while man is ſubject to his fleſh, or to the objects before him he is carried away priſoner under the power of darkneſſe; for let him goe from creature to creature, all are too weake to worke his peace, or let him have all the deſires of his fleſh ſatisfied, even that delighe brings pain and ſorrow, no true peace.

Qu. *And why is the fleſh of man within, and objects without, called the devill.*

Anſw. Becauſe when it is King it leads the ſpirit of man into darkneſſe; yea, into outer darkneſſe and ſorrow far from light, life and true peace; for it drawes men to live only on the creation, and to reject the ſpirit. This is that you call the ſerpent which tempted *Adam.*

Qu. *How doe you mean, make it more clear?*

Anſw. The fleſh of man having lifted up

his heele againſt the Spirit within, which was his Maker, ſeeks life and contentment, from objects without in the globe, not from the Spirit Reaſon that dwels within, and that holds altogether by the Power. As for example; covetous fleſh delights in the enjoyment of riches or creatures; pride of the fleſh delights in the enjoyment of the ſight of the eye, or inward delights placed upon viſible objects.

Now the man lives in, and upon the creation, not in and upon the Spirit in the creation; and though he ſay that the Father is his God, yet he lies, for he is led and ruled by the fleſh, which is the devil, or father of lies which throwes the man into vexation and ſorrow every foot, for if his covetouſneſſe, pride, and luſts be ſatisfied, he hath peace; but this is the peace of the fleſh, or devil; and let his covetouſneſſe or pride be croſt, and then he is filled with vexation; which is hel or darkneſſe, even the torments of the fleſh or devil.

And the Law of Reaſon ſuffered the fleſh thus to fall and to weary out himſelf in his own folly, that when the Spirit is pleaſed to breake forth and manifeſt himſelf to rule in fleſh, then man may ſee his wiſe fleſh hath nothing that is good in al his ſelfiſh actings;

but

but that the ſpirit that brought it forth, is the mighty Power.

And when the Fathers time is come to manifeſt himſelf to any one, he will then diſpell the darkneſſe, which by his Law he made, and will ſet the creature free from the bondage of that darknes, burne up all thoſe thornes and briars that fleſh hath brought to terrifie it ſelf; and will take up the creature into his own liberty and life; And then the Spirit ſhall be all in all: whereas the fleſh generally living up on objects is all in all, or chiefe ruler in every man.

Qu. *What is it to live in the Spirit?*

Anſw. When fleſh is made to ſee, and to be ſubject to the ſpirit that brought it forth, and is guided by the light of Reaſon and righteouſneſſe, that might tie power ruling it. And not led away like a bear by the noſe, by every object before his eyes, which the fleſh luſts after to enjoy, and places contentment in.

They ſlander me, And ſay, I deny Prayer: And to this I ſhall give this accompt.

Qu. *What is Prayer?*

Anſw. Prayer is of a threefold nature; Firſt, it is to pay the king of righteouſneſſe his due; and that is for every man to act according to the creation of a man, which is to

do

righteouſly to all fellow creatures, he being the lord of the creatures.

As firſt, to doe righteouſly to his own body, in taking food moderately, for the preſervation of the health of it, and not to be exceſſive in drunkenneſſe and gluttony; and not to give away to the unclean luſts of the fleſh, which tends to the deſtruction of himſelf; for if the Spirit, Reaſon, within a man let the fleſh alone, and doth not govern and moderate it in righteouſneſſe, it will deſtroy it ſelfe in a ſhort time: let the fleſh walke in Reaſons law of moderation and righteouſneſſe, and it ſhall be preſerved from heart breaking ſorrows.

Secondly, act righteouſneſſe to all fellow creatures, till the grouud according to Reaſon; uſe the labour of your cattell with Reaſon; follow your courſe of trading in righteouſneſſe, as Reaſon requires; doe to men and women, as you would have them doe to you; and by ſo doing you ſhall live as Reaſonable creatures, you ſhall act according to the creation of a man, and ſo pay the King of Righteouſneſſe his due; for when you hold forth him in your converſation, to the view of others, you honour him, you glorifie his name, and give him thanks: and this is one part of prayer.

Qu. *Thus*

Qu. *Thus the heathen walked according to the light of nature, but Christians must live above nature?*

Answ. Then English Christians are in a lower and worser condition, then the heathens, for they doe not so much. Men that are guided by principles, of fair dealing void of deceit, knowes not this day how to live, but he will be cheated and cosoned; and is this life of Christians (for all England is so called) above the life of the heathens? Surely the life of the heathens shall rise up in judgement against you, from the greatest to the least. But let me tell you, that that man whosoever he be, that is not carefull to look into the light of his nature, and follow the rules of that light, to do as he would be don unto, shall never come to see the Spirit, that made and that dwels in nature, which is the Father of the whole creation. And if you know not him, then I pray tell me what God you worship or pray to?

But secondly, Prayer lies in the Reasonings of the heart, as thus: Ask this question within thy selfe; Is covetousnesse the name of the Lord, or the name of the flesh? the answer within thee will be, it is the name of the flesh, not the name of the Lord; now if thou walke in covetousnesse, how can thou be

be ſaid to honor the Lord by thy words in prayer, when thou honoreſt the name of the fleſh, in thy practiſe.

And ſo is pride, is envy, is raſh anger, is hypocriſie, is ſelf-will, is unmercifull cruelty, is zeale without knowledge, is uncleanneſſe; the name of the fleſh, or the name of the Lord; thy owne heart will give anſwer, they be the name of the fleſh, not the name of the Lord, and thou lives in the practiſe and power of thoſe luſts; and gives the Lord a few cuſtomary words, and thinks his ſervice lies in them. I will have thee to know that the time is now breaking forth; yea, it is began, that they that worſhip the Father ſhall worſhip him in ſpirit and truth, and not in lip labor and cuſtome, according to the imagination of fleſh.

Qu. *What is the name of the Lord? then I propound this queſtion within thy heart.*

Anſw. The name of the Lord, is Love, joy, peace, meekneſſe obedience, ſelf-denial, chaſtaſie, humility, mercifulneſſe, Reaſon.

Now he that is drawne up thus to Reaſon within himſelf, and to ſee himſelf, this man is praying continually, and calling upon the name of the Lord continually, whatſoever he doth, whatſoever he thinkes, which way ſoever he goes, he ſhall have

ſtill

ſtill freſh occaſions thus to be reaſoning within himſelf; and this reaſoning will do two things.

Firſt, it will ſtrike the heart dead; when thou comeſt to ſee that for all thy praying in words, yet thou art at a loſſe, for thou honoreſt the name of the fleſh in practiſe, and only worſhips the Lord with wind, like the way of the world; your ſervant Sir; when he could kill him in his heart: when theſe things comes home to thee, thou wilt be ſtruck dead, and thy mouth be ſtopped; and this is a great power that ſtops the rage of fleſh.

Secondly, this way of prayer or calling upon the name of the Lord will kill thy diſtempers as they ariſe, and wil keep thy heart in peace, this I know, if thou wilt beleeve anothers teſtimony, for now the name of the fleſh is ſpied out, and the poyſon of it killed; for when once Reaſon begins to enlighten thee, he will be thy keeper. The name of the Lord likewiſe is hereby advanced; firſt, within thy ſelfe, thou feareſt and trembleſt before him. Secondly, outwardly thou art moved to act righteouſneſſe to others, from the ſavour of this ſweet oyntment.

Now that man doth not live leſſe or more in the practiſe of thoſe two rules laid down; did

did never pray in all his life, though he uſe the words of prayer every day.

Words and actions going together are the declaration of a ſincere heart; but words in prayer, without acting according to creation as the generall practiſe is, are declarations of hypocriticall and deceived fleſh: let his profeſſion be what it will be.

Therefore profeſſors look to your ſelves, both prieſts and people, there is light broke out that will lay open the hipocriſie of your private actings to the view of the whole creation, and you ſhall not cover your ſhame, doe all you can. Thus much for the ſecond part in prayer.

Thirdly, prayer lies in words or utterance, but this is the remoteſt part of prayer. Now words among men ſhould be the declaration of the heart among men, but oftentimes they are not; for men have good words many times in prayer, which they have got by tradition, which their hearts are ſtrangers to; and ſo they draw nigh God with their lips, but their hearts are removed: and this hypocriticall darkneſſe hath at this day overſpread pulpit worſhip, and almoſt all family worſhip. But our God hath left us a remnant on earth, whoſe hearts wait upon him, or elſe we had been as *Sodom*, here in England before this day.

Qu. *But*

Queſt. *But when ſhall I uſe or ſpeak words in prayer?*

Anſ. When the power of the Spirit within doth give words to the mouth to utter; for he that ſpeakes words before the Lord, and not from his power, ſpeakes he knowes not what, and his prayer is the vain babling of the heathen, that thinks to be heard, for their much ſpeaking.

Qu. *We all know that without the heart words of prayer are nothing, and there is no man that makes conſcience of his wayes, dares ſpeake, unleſſe he feel his heart upright?*

Anſw. This is the language in profeſſors mouths, but they neither know nor practiſe their own words; for let me tell you, and your heart ſhall bear witneſſe, that I ſpeake truly, that many times when you are put upon it to pray, as you call it, you find your ſelf empty of words, now you will not wait upon the Father till he give words of knowledge; but the pride of the fleſh will put you on, and force words out of your mouth though they appear ſul of confuſion to your ſelves, and likewiſe to the ſtanders by: and tels you, what will others thinke of thee, if thou neglect to pray or preach as thou haſt been accuſtomed; and ſo ſhame of men within thee, puts thee upon ſpeaking a multitude

of

of confuſed words before the Lord. But Reaſon tels thee, when thou comes before the Lord, let thy words be few and faithfull.

Qu. *But muſt I uſe no words at all in prayer?*

Anſw. I tell thee when the power within thee gives words to thy mouth to utter, then ſpeak, and thou canſt not but ſpeak; but he that ſpeakes before the Lord, whatſoever he be, learned, or unlearned, before he hath received power from on high, that man offers the ſacrifice of a fool, not conſidering what he doth.

Well, thou haſt now heard what prayer is, both in the heart, and in the mouth, and in the hand. Theſe words ſhall not die, they are ſincere milke which once a wearied ſoul did ſuck from the Fathers owne breaſts of love, and wherein he now walks, and finds true reſt in the Father; they are words of truth and ſoberneſſe.

Therfore though thou go on in thy cuſtomary way of praying words in the pulpit, and in families, yet know, that thou art left without excuſe, and thou ſhalt be brought before the King, and condemned for thy hypocriſie, to the ſhame and torment of thy whole man.

Laſtly, they ſay, I deny the ordinances of God, and that I live above all Ordinances, which is my pride: Hereunto I ſhall give this accompt.

Firſt, that I doe walke in the dayly practiſe of ſuch Ordinances of God, as Reaſon and Scriptures doe warrant.

Secondly, that the Clergie and profeſſors of *England*, in their publike worſhips doe practiſe their own inventions, which neither Reaſon, nor Scripture, doth warrant; and yet they call them Gods Ordinances; by which practiſe they are the men that deny God and Chriſt, and turne the Scriptures into a lie.

Firſt, then the Ordinances of God, which Reaſon and Scripture doth warrant, and in which I dayly walke in, are theſe.

Firſt, I pray continually, calling upon the name of the Lord, in the manner I declared before; and for that ſearch theſe Scriptures and let Reaſon be judge. *Eccl.* 5.1.2. 1. *Cor.* 14.15. *Eſay.* 29. 13. *Pſa.* 66. 18. *Mat.* 6. 5. 6. 2. *Cor.* 13.5. *Pſal.* 4.5. *Act.* 1.4. 8. *Pſal.* 52. 9. *Gal.* 5.19. 22.

Secondly, I ſpeak to others as occaſion is tendered, from the reſtimony within myſelfe, of what I have heard and ſeene and received from the Father, and let Reaſon be judge

udge. *Act.* 4. 20. 1 *Cor.* 11. 23. *Act.* 8. 30. *Pſ.* 51. 12. 13. *Act.* 2. 14. *Mat.* 5. 1, *&c. Luke* 4. 21. *Iob* 3. 11.

Thirdly, It is my endeavour and practiſe, to doe to others as I would have them do to me; for this is to act according to the creation of a man, the chief Ordinance; let Reaſon be judge. *Mat.* 7. 12. *Rom.* 12. 20. *Mat.* 25. 35. *Eſay.* 1. 16. 17 *&c.* 1 *Joh.* 3. 17. *Rom.* 14. 10. *Deut.* 1. 16. *Eſay.* 33. 15, 16.

Fourthly, if I have knowledge, peace, or any good, I rejoyce to ſee the Father breathing forth love, in the ſtrength I receive there from: I am ready as occaſion is tendred, to put forth my hand to refreſh others, and hereby I give the Father thanks. And if I want any of thoſe refreſhments my ſelf, my heart frets not, but is quiet, and made to wait upon the Father patiently, till he give me ſuch things I want, in his own time. *Pſa.* 9. 14. *Act.* 15. 31. *Luke* 22. 32. *Pſal.* 123. 2. *Zeph.* 3. 8. *Gal.* 5. 5. *Eſay.* 8. 17.

Fiftly, I can, without grudging, ſuffer others to walk to that meaſure of knowledge they have received, though it differ from mine; yet holding forth my light with tenderneſſe to ſuch as I ſee of meek ſpirits; and can without raſhneſſe (for I know what I ſpeak) condemne, where I ſee a heart lifted

up in pride, waiting upon the Father; til he destroy the Serpent, and then make us all of one heart, and one spirit. *Rom.* 12. 10. 1 *Peter* 4.10. *Psal.*37.7. *John.* 7. 34. 1 *Cor.* 6. 2. *Rom.* 14.5.12.

Sixtly, I doe and can breake bread, with any in whom I see but the least measure of the Father rising up; that is, I can eate and drinke with them in any house, where I meet with them, speaking of the things of the Father to them, and hearing them speak to me; for this is to break bread, from house to house, in singlenesse of heart; this is the communion of Saints in that particular; let Reason judge. *Act.* 2.46. *Judg.* 13.15. *Gen.* 18 4.5. *Job.*21.5,*&c.* *Act.* 16.34.

Seventhly, for Baptism, I have gon through the ordinance of dipping, which the letter of the Scripture doth warrant, yet I doe not presse any one thereunto; but bid every one to waite upon the Father, till he teach and perswade, and then their submitting will be found; for I see now that it is not the materiall water, but the water of life; that is the spirit, in which soules is to be dipped, and so drawn up into the one spirit. and all the outward customes and formes are to cease and passe away. *Mat.* 3.15.16. *Act.* 8.38. *John* 3.22,23. 1 *Cor.* 12.13. *Job.* 4.21,*&c.* 1 *Cor.* 13.

Eighth

Eightly, that Sabbath which I obſerve, is the day of Chriſt, wherein he is manifeſting his power to ſave me from the curſe; & ſo my ſoul is continually breathing forth, what I receive from him. I feel his power, in this day of his power, ſubduing the powers of my fleſh more and more under me, and filling me with himſelf. In whom I reſt, and find ſweet contentment; and this is the Antitipe of Moſes ſeventh day. *Heb.* 4.3. *Eſay.* 2. 11. *Pſal.* 110.3. *John* 8. 56. *Revel.* 19. 6. *Mat.* 11.28.

They that will obſerve Gods Ordinances, muſt walk in the light of pure Reaſon, or according to the command or example of Reaſons Scripturs, in the very letter of them, without making inferences or conſtructions; for he that gives liberty to do ſo, gives liberty to alter the Scriptures.

But what I have declared here, and what I practiſe, to me is the light of pure Reaſon, who is the judge of all; and according to example and command of Scriptures in the letter; therefore I owne the Scripture and Ordinances of God in the ſpiritual power of them, letting them ſhine in their own luſter not mixing my own conjectures with them. Now obſerve, thoſe Ordinances, which nei-

ther Reason, nor Scripture doth warrant, and which you walke in, calling them Gods Ordinances.

First, you use words of prayer by custom, observing dayes, and times, and seasons, and places, whether ye have the power of prayer in you; yea, or no; witnesse your set formes, or the confusion that is in your ex *tempore* prayers; read these Scriptures, and let Reason judge whether this be a service with the whole heart. *Gal.* 4. 10. 11. *Mat.* 6. 5. *Lu.* 18. 10. *John* 4. 21, *&c. Esay.* 29. 13.

Secondly, you preach not occasionally from the testimony within your selves, but customarily from your imaginary studies, or what you have heard and read from others, and make a trade of it, to get a living by; but you say, you are commanded to preach because *Paul* bid *Timothy* to preach in season and out of season; this doth not concern you to take up preaching to make it a trade; prove your command within your self, or else you have no warrant from the Spirit so to do, though you be learned in all the languages under the Sun, if you run before you be sent. *Eze.* 13. 3. *Jer.* 23. 21. 30, *&c. Jo.* 10. 12. *Dan.* 8. 23, *&c, John* 3. 11. *Micah.* 11, 12.

Thirdly, you use words of prayer, bef

and after ſermon, a cuſtome the Scriptures ownes not; read the Record, and let Reaſon judge, whether you finde the power of prayer ſo cuſtomarily in you, or whether it be not covetouſnes in you to get a temporal living that ſtirs you up to uſe this trade; and groſſe ignorance in the people to conſent with you, and the vain babling of the heathens. *Mat.* 5. 1. *Acts* 2. 14. *Iohn* 8, *&c. Acts* 13. 9.

Fourthly, your preaching is expoſition of words and texts, a cuſtome that Chriſt and his Apoſtles never uſed nor commanded; indeed Chriſt did expound the 61 of *Eſay*, but it was upon occaſion, to give forth his teſtimony, that he was the Meſſias, he made not a trade of it cuſtomarily to get a living by. *Mica.* 3. 5. *Zacha.* 13. 4, 5. *Act.* 13. 9. *Act.* 7. 2. *Acts.* 21. 40.

Fifthly, you petition the magiſtrate to compel the people to come to hear you pray and preach, or if you doe not petition, yet your anceſtors have done it: And you allow of ſuch a compulſion, and never tell the magiſtrate of his evill in ſo doing. A forcing power, which Chriſt and his Apoſtles never practiſed; indeed they did foretell the riſing up of his power, which *Daniel* calls the little horne. *Dan.* 8. 23, 24. 25. *Luke* 11. 47, 48.

Mat. 15.6. *Luke* 9.50. 53, *&c. Rev.* 13.6. *Rev.* 17.2. *Mat.* 24.26,27. *Rom.* 14.5.12.

Sixtly, you call a pariſh (which is ſo called and made for civil good ſake) a Church, and all that lives within the boun of that pariſh, you ſay, are bound to maintain one of you, that ſtands up to teach them, what you have read and heard from others; telling them, you ſpeak from God, when your own ſoules knowes you lie; for you ſpeak other mens words not your own experience; but your lyes now ſhall be covered uo longer. Nay, you ſay, if the people refuſe to give you tithes, you tell the Magiſtrate, it is his duty to force them, all which is not warrantable, neither from Reaſon nor Scripture. *Mica.* 3.5. *Ier.* 23.21. *Ezek.* 13.7. *Luke* 9.54, *&c. Heb.* 7.12.

Seventhly, you ſay and practiſe, that the firſt day of the week is the Sabbath day, and ſo making uſe of the Magiſtrates power, endeavour to compell the people to keep that day after the manner of the Jewiſh tipe, meerly to uphold your own trade; a practiſe which the writings of the New Teſtament warrants not; for the keeping of that firſt day, was not a forced buſineſſe, but a voluntary act of love among themſelves, having a taſt of the day of Chriſt, the Antitipe of

Moſes

Moſes ſeventh day. *Iohn* 20. 19. *Pſal.* 110. 3. *Eſay* 2.11.

Eightly, you ſay and practiſe, that breaking bread and drinking wine in a mixed company, if they be al pariſhioners, al ſitting either afraid or aſhamed one of another in a ſlaviſh bondage, none to ſpeake, but one of you, is the breaking of bread which the Apoſtles did practiſe: But neither Reaſon nor Scripture doth warrant your practiſe, for it is a meer table geſture, eating and drinking in love and ſweet communion one with another from houſe to houſe: Read *Act.* 2.46. *Ier.* 18.4,5.

Ninthly, you ſprinkle children, and call that the baptiſme of Chriſt, a practiſe which there is not the leaſt command or example in Scripture to warrant; yet you doe it, for it mightily deceives the people, and moves them to uphold your trade. *Acts* 8. 13. 1 *Cor.* 12.13.

Tenthly, you aſſume the office of preaching the Goſpel, becauſe you are bred up in humane learning, which the Scriptures doth not countenanee in the leaſt; and while you doe it, you perſecute the Goſpell it ſelfe, which is the Lord, or Spirit within: and you teare in peeces the declarations of the Goſpel, which is the Scriptures, by your various expoſi-

expoſitions, and ſo all you doe, is but to trouble the children, and to throw durt upon their food. *Moſes* a ſhepheard; *Amos* a fruit gatherer; *Apoſtles* fiſher-men; *Chriſt* a carpenter; ſuch as the Lord made preachers, not ſuch as made themſelves preachers, that had biggeſt purſes.

Thus I have given a taſt of my own practiſe, and if the prieſts, who ſay they own the the Scriptures, and they ſay, I deny the Scriptures and Gods Ordinances; therefore let all men judge between us, whether is in the fault, and let truth hereafter be owned and practiſed.

They that practiſe any way of worſhip which neither Reaſon nor Scripture warrants, do deny the Scriptures.

But the Miniſters of England, and ſuch as follow them in the practiſe of praying, preaching; ſprinkling children, breaking bread, ſabbaths, Church ſocieties, & Miniſters maintenance, as they practiſe in their cuſtomary way of performances, which they call Gods ordinances; hath neither Reaſon nor Scripture to warrant them.

Therefore you that call your ſelves Miniſters, are the men that deny the Scriptures and Gods ordinances, ſetting up your owne inferences and conſtructions above the Scriptures,

ptures, leaving the antient letter which the Apoſtles and Prophets writ, and ſet up a new moulded way of Ordinances of your own framing, by inferences and conjectures. And by thus new moulding the Scriptures, you deny God, and Chriſt, the one Spirit, from whence the Scriptures were breathed.

Let the Record be ſearched without drawing inferences from it, and let all judge. Let us ſpeak the Scripture words, not force a meaning, leaſt we ſpeake contrary to the mind or ſpirit of them.

Well, all that I ſhall ſay, is this; let all men ceaſe ſpending conſtructions upon the Scriptures, and leave the pure Scriptures to ſhine in their own luſter, not mixing imaginary inferences with them; they were the declarations of truth in the Prophets and Apoſtles.

And let us leave the pure teachings of the Father in every man, to conjoyn themſelves with thoſe Scriptures, and then there will be no jarring, but a ſweet harmony of peace and love, betweene the experience of every man and thoſe Scriptures.

F I N I S.

LEave of your trade, yee proud Prieſts then,
and trouble not the Spirit:
By forcing ſenſe, from the Saints words,
if ye would life inherit.
Let every one ſpeak what he knowes,
and utter what's received:
And let not any ſoul by you,
hereafter be deceived.
For you as traytors to our God,
have ſtood to juſtify:
That your conſtructions are all truths,
and other lights a lie.
Your fleſhy learning yee have own'd,
as ſound divine, and good:
Though you by that in ages ſtill,
have ſhed the childrens blood.
But know yee now, the time is come,
for truth to ſpread all over:
And he will tread you down apace,
and all your lies diſcover.
Leave off therefore I ſay, betimes,
and ſtoope unto our God:
If yee would life, and peace enjoy,
with them that know the Lord.

BRITISH MUSEUM

Poſtſcript.

Poſcript.

IF Reaſon, King, doe rule in thee,
There's truth, and peace, and clemency:
No raſh diſtemper will there be,
No filthy luſts, but chaſtitie.
In all thy actions to behold,
Juſt dealing, love, as pure as gold.
When Reaſon rules in whole mankinde,
Nothing but peace, will all men finde:
Their hearts he makes both meeke, and kinde,
And troubleſome thoughts he throws behinde.
For he is truth, and love, and peace,
Makes wars and lewdneſſe for to ceaſe.
He makes no priſons for the poor,
He doth condemne and judge the whore:
He makes all men to ſin no more,
As they have done in times before;
But reſtores all to what hath beene,
And heales the creature of his ſin.
And why doe men ſo clamor then,
Againſt this powerfull King in men.

FINIS.